

IMAGINATION OF RELIGION AND POLITICS IN MEDIA POST TRUTH ERA

IMAJINASI AGAMA DAN POLITIK DI MEDIA ERA POST- TRUTH

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Abstrak. Artikel ini hendak menjelaskan tentang pemberitaan yang terkait Islam di Media mainstream Barat. Pemberitaan di media mainstream barat cenderung negative. Islam itu identic dengan musuh peradaban. Artikel ini berasumsi bahwa pemberitaan negative tentang Islam di Barat dikarenakan adanya tindakan-tindakan yang dilakukan oleh sebagian kelompok migran muslim yang kurang dapat berhubungan dengan baik sesama anggota masyarakat di Barat. Pada era post Truth pemberitaan media tentang Islam sebenarnya dipengaruhi persoalan kepentingan ekonomi dan politik dari kebijakan media. Pemberitaan media tentang Islam merupakan hal yang sangat kompleks tidak hanya dapat dilihat dalam perspektif yang tunggal. Artikel ini mempergunakan pendekatan kritis atas perspektif yang digunakan oleh media-media Barat mainstream ketika memberitakan muslim di Eropa. Jika pada persoalan agama dan politik maka media Barat harus dilihat bagaimana mendidik agar kita menjadi "melek media" bagi kalangan masyarakat.

Keywords: Muslim, imagination, media, komodifikasi, post-truth

Abstract. This article asserts that the imagination of religion and politics in the era of post-truth media can be said to be negative. Religion and politics are mutually antagonistic. Even among supporters of political forces hostile to each other due to religion. This paper provides an explanation that due to media portrayals, especially the foreign media about the impact of Islam is worrying enough in the era of post-truth. Media portrayals of religion and politics are negative then the public needs to get a reinforcement-strengthening (media literacy) relating to religion and politics in the era of post-truth. This article also explains that there is a fairly complex problem when the media provides related depictions of religion and politics, especially related to Islam in the spotlight in the international media and the mainstream media. This article is not directly about to give a critique of the media portrayal of the religion (Islam) in particular and the world of politics going on, because the adherents of a religion does not necessarily become enemies of each other. If you bring religion and politics as the enemy that happens is the commodification religion and politics by the media so that the media does not educate people but just a mere profiteering.

Keywords: Muslim, imagination, media, commodification, post-truth

INTRODUCTION

Islam as a religion in the western media portrayed as a "religion negative" (Ahmed and Matthes 2017), Imaging media on Islam Identics with terrorism, radicalism and extremism, collide with other major cultures that tend to violent conflict (Cowan and Hadden 2004). Islam imaged by nature and is

perceived as a threat to others and the general public. (Boomgaarden and Vliegenthart 2009) Islam is an imagination very negative in the newspaper with political tendecius and political economic interest (Soroush 2002).

Even later, when fenome extremism, terrorism is a global phenomenon, after the collapse of the twin towers hit by a plane in America



as a result alleged of terrorists 9/11/2009. The position of the Muslims really cornered with various negative charges on the behavior of the terrorists who claim to defend Islam. Former US President W. Bush declared that Islam is it against with the West, especially America. Statement Walker Bush though rejected by American experts such as Robert Hefner, John L. Esposito, and John O. Voll still occupies an important position in Islamic discourse in the international world. Many intellectuals in the west criticized the George Walker Bush policy counter attack with terrorism because Walker Bush pushing terrorism indentifying with Islam in the West and in the world. And than Obama's President revise the policy from Walker Bush President (Williams 2013).

Misperception occurred on the Muslim community by Western society. West on the Muslim perception is always negative. There appeared in the "war of civilizations between Muslims and the West, where Muslims are part of the association of the perpetrators of violence, extremism and terrorism. Muslim sector with a strong polarization strong characteristics and behavior mistake related violence in society that can lead to unstable conditions in a country and society with a group of Islamic Identic oppressive of freedom (Saeed 2007), Such conditions are even considered by the West has significantly supported the text of scripture that is part of the faith of the Muslim community. Scriptures provide justification for acts of violence and

strongly biased towards the position of women so that they obstruct freedom to the people and therefore contrary to the principles of ethics in the West. The religious freedom in the wordl many problems for muslim immigrant from Turkey, Tunisia, Algeria, and Sudan. There are the problems for muslim and the West relationship (Kuru 2019).

Association of European Muslims do not agree with the description of the Western media on the Muslim community who perceive that Muslims are terrorists and perpetrators of violence. The depiction of western media that Muslims are extremists, maker of the western negative hostage, terrorists and the like is a depiction of a discriminatory and misleading because it equates Islam with violence(K. H Karim 2003; Karim H Karim 2003), But what perception and described by the west on Muslims are dominant and growing perceptions in many countries that then raises the question among the people of the West and Islam itself. (Karim H Karim 1997), The depiction that the Islamic community was taught to be violent, destructive and make conflict is distorted on the Muslim west and the Muslim world. It is tendentious depiction on Muslims in many countries(Henry and Tator 2002),

Meanwhile, Jews and Christians on the other side also is imagined as an "enemy" of Islam, (Karim H Karim and Eid 2012). This sort of thing certainly makes the three religions of Abraham as always hostile. Though true, Jewish it is religion that came

before Christianity and Islam as the elder brother of the two religions traditions of Abraham. In the development of modern politics, Judaism, Christian and Islam against each other because the symbols contained therein. The trio interplay of socio-political situation of a country, (Bruinessen 2013, 267-78). The challenge democratization in the world counter attack from Islamic populism contending development country (Hadiz 2014).

Things like this that gives political symbols in contemporary social discourse if Islam was no better than Judaism and Christianity. Islam even accused of also as a religion that is not compatible with democracy. Islam is the religion of the uncivilized and less appreciate the modern world civilization such as human rights and democracy because it would be a hindrance of democratic progress and political (Huntington 1996), Huntington statement also has a lot to be corrected but many believe that Islam is a religion that does not comply with the principles of modern democracy. In the muslim contemporary debate democracy and Islam it is not problematic but Islam and democracy it is compatible (Bourchier 2019). Hefner said, Islam and democracy it is not contradiction but related with principles (Hefner 2019).

Of courses what is portrayed by the Western media about Islam not being a perfect truth. However, explaining whether Islam does not commit acts of violence because of the fact that some Muslims in several European and American countries

often commit violent activities in the name of Islam is not in dispute. Here is necessary to explain that violence perpetrated by a small majority Muslim community in Europe and America is action that is not justified by the teachings of Islam. Even acts of violence directed by a minority of Muslims in Europe and America is against Islam and plowing. Syafii mentioned as an act of robed thugs (Islam) that is not civilized. (Maarif 2018) In muslim communities injustice it is the big problems. There are state must be reponses to be early for stability in the society in heterogent people (Hasan 2013). Muslim moderate campaign democratization and human right in Indonesia (Menchik 2019).

Theologian Hans Kung explain Islam traditionally has principles very strongly encourage their social life filled with civility, peace, justice, and love, all based on the arguments and their historical experience of the prophethood of Muhammad (Kung 2007). Hans Kung statement into evidence that Islam teaches about fasting, zakat and hajj is a religion in which the full teachings of sharing with others in the community. Sensing another person in distress due to various load borne. Universal values of Islam of justice, humanity and peace should be the principle of religious life in the world so that the world is safe, secure peace, (Kung 2007),

Acts of violence in the name of Islam and therefore is an act that is bad as violent acts committed by other religious groups (Jews and Christians) in the conduct of war

against ethnic groups and tribes in Bosniaherzegovina, Tunisia, Morocco, Palestine and Sudan , Violence using religion as a fort is an action that can not be justified by any cause conflict with the mission of the broadcast religion of peace(Kung 2007). Hans Kung mentions that Islam has always been a religion that encourages peace and compassion as in the teaching of prayer and zakat fitrah payment.

The occurrence of negative picture of the religion (Islam) in the media make a broad impact in the Muslim countries, such as Indonesia. In fact, in Indonesia, due to the news that often yields a counter demonstration against the news broadcast by television station. Especially today, uploading news easily do so news is out of date also still be uploaded as resistance. War news through social media become a serious problem in terms of delivering a message on a social fact in public. Hoax often become part of the news presented to the public for the emergence of religious sentiment and a massive group identity.

METHODOLOGY

This article base on literature study with critical perspective for explain the problems news paper covered muslim communities in the wordl and the impact for Indoensian muslim. This is article the aims to explore and analysis contemporary trends in the wordl and Indonesia's.

RESULT AND DISCUSSIONS

Religious Political Imagination

Not a bit of a view that says that Islam as a religion in the western media portrayed as a "religion negative", (Ahmed and Matthes 2017). Position negative Islam in the Western media because many of the events in the countries of Europe and America, where in case of physical violence, bombings, theft, murder and ethnic unrest between Americans and Europeans with the migrant population continues between indigenous Christian-Jewish migrants Muslims from Morocco, Turkey, Sudan, Somalia and Africa.

That is what causes the imaging media on Islam Identics with terrorism, radicalism and extremism. Islam collided with other it is against culture tends to violent conflict.(Cowan and Hadden 2004). Islam imaged by nature and is perceived as a threat to others and the general public. (Boomgaarden and Vliegenthart 2009). As some observers say that Islam finally face to face with the European tradition of Americans who tend to be religious Jews and Christians. For this reason, Islam is imagined as an "enemy" of Islam(Karim H Karim and Eid 2012). In the association between fellow citizens, Muslims migrants are considered as citizens who are less obedient to the law, often create a riot, public brutality and unlawful. With non-immigrant citizens do not mingle and lack of respect for public civility. It makes destruction for existence between citizens and non-migrant integrating with migrants. Muslim migrants in everyday experience

frequent activity alarming and terrorizing non-migrant residents (Karim H Karim and Eid 2012). Migrants have many variations that inhibit integration between non-migrants with migrants among the people of Europe. It is envisioned and portrayed in the media about the behavior of migrant Muslim communities. Of course this is the media stereotype of the behavior of Muslim migrants. This is the political issue of media that emerged after the events 9/11/2001. Such images are of course distorted, but it appears Western society such as Canada and the Belgian who has a lot of Muslim migrants in government policy related to multiculturalism (Awan et al. 2007),

Of course, such a presumption can not be justified because in Islam never fought origin and spread to become the enemy of other religions, especially with civil religion. Jews and Christians in tardisi Ibrahim it is olders form Islam. However, can hardly be denied that there are many events physical violence, terror which caused human casualties, infrastructure and socio-economic damage occurs caused by people who are Muslims with various underlying reasons (Armstrong 2014; Hillenbrand 2005),

Such political social conditions that can actually be said to be a hybrid situation unimaginable, where religions face to faced one another. A political theorist Andrew Chadwick said that was going to hybridise political system through media that did not happen in the previous era. Thus strong media influence in the political universe so as to affect the independence of religion and

politicians in the act. Politics and religion become part of the world "showbiz" that occurs in the medium of television, social media and also broadcasts a reality show. Political and religious world are increasingly losing confidence in the public, due to social politics is the shadow world symbolically depicted with various identity are colliding with each other.

Religion is present in the imagination of its followers with various characteristics. If the people in marginal conditions and lost in the competition, which is imagined about his religion is "losing faith", discriminated, fragile, and get a policy that is not profitable. Meanwhile, if the followers do not feel that way, then imagination about his religion was not the religion of the defeated, marginalized, or even discriminated. Such imagination is the common imagination of a condition that is sketched in his mind, even though the actuals facts on the ground do not. That part of the community's imagination contained in a state (Anderson 2001),

Pay attention to it, it can be said that the issue of religion (Islam) with news, conflicts, politic and policy is a sensitive matter. He is not easily explained to the public so that Muslims can accept easily on the events presented in front of his people (Asad 2003; Seidel 2005), Islam and political power and economic problems, become problems that most discussions in public spaces (Hefner 1987; Hefner et al. 1999), Moreover, in case of news coverage related to the rising Islamic Identics groups trends Islamism in

Indonesia. This greatly affects the psychology of Muslims (Arifianto 2019a),

Such images in the media about political and religious behavior of Muslim society, ultimately causing preference attitude among the European public-West against Muslim children who are in a state. They are ultimately mutually exclusive and are not willing to get along with each other. They were shut away in her own home because Muslim children portraits depicted in the media. It is very dangerous if it continues in conjunction with socio-communal relations. They are mutually reinforcing their respective identities without being willing to get along with others a different group.

Political Imagination Post Truth Media Era

In a further development, the media finally description that religion is hostile to each other. Religions are conservative because the negative entities, radicals, extremism, and violence. Analysis of radicalism, extremism and terrorism often appear based on the dissemination of news through the media. Coverage of events in a state of war violence between several interest groups, political, economic and military are not uncommon causes the drive stigmatisasi on Islamic groups who use violence in society. Action de-radicalization which became the most popular activity after 11 September 2001 is almost irrefutable as action to confront Islam with the de-radicalization activities in Europe and America (Schmid 2013),

Discourse that seems to happen face to face between religion (Islam

and Christianity) to discuss the most frequently, injustice, discrimination, resistance to injustice female gender, religion (Islam) is a religion of people of color (black). While Christianity is the religion of the western. "The race" between Islam versus Christianity occurred in the world of social and political (Azra 2002), Racing in the case of activities which often leads to their religious conversion, something that is very sensitive among Islam and Christianity because it is associated with the number of followers and conviction.

Especially then it is now a fight between Muslim readers for the news media with non-Muslim readers on news paper were there. Some media in Indonesia has become a part of the identification of religious followers. Kompas, became Catholic media identification. Suara Pembaruan, and Sinar Harapan be the identification of the Protestant. While Republika become daily identification Indonesian Muslims. Daily third the media eventually became part if not out of religious discourse and social contestation Indonesian politics with religious backgrounds represented. In all three media as if there is a depiction of the Islamic resistance on non-Muslims and discrimination against non-Muslims. Third are considered to be a representation of media reporting about religious life in Indonesia. Kompas daily is considered more likely to give you the news that many affiliated with Catholicism in Indonesia. Suara Pembaruan and Sinar Harapan more give Christian discourse and world news in Indonesia. While Republika more preaching religious social life of Muslims. Even three sometimes

considered to collide with each other in providing news about events.

With imagination social condition at birth such media can not be avoided any negative impact on the three religions in Indonesia. Such a situation is then said to be a situation where there is not a truth that is reality and factual, but the truth is what is constantly reported to the public even if it is as a matter of mere imaginative nature.

We will get define on Post-Truth as follows, as in a dictionary The Oxford Dictionaries, that post-truth is the one who has the relationship between something with habits regarded as an objective, factual though not yet able to influence public opinion with ruffled emotions and beliefs. Things compromised is a matter of the mind or the idea of the past with the present ideas that are very temporer (provisional). No matter whether it is relevant to a previous condition or not, but it is expected to affect the person's condition to be disputes.

This is the situation we are witnessing media, often presenting an event that is not relevant to the previous conditions, but continually shown that influencing public opinion that it reported a tangible presence. This is the era of media imagination post-truth can we say endanger confidence (personal belief) because of his belief ruffled arousing resentment and perceptions of the other parties to the imagination received from the news received via showbiz, social media, or reality show.

At present, therefore, a political social imagination leads to the dehumanization due to the fact occur

somersaults with various falsehoods fabricated news continuously. As said Tsang, that the era of post-truth politics is like evindet full of guile. Social policy is an era of darkness that were presented to the public to have the existence and public facilities by leaving the principle of respect for the human dimension(Pan 2018) how was the era of post-truth is a social and political conditions that above all else is a show of strength and awareness of mutual responded then merefeksikan political social conditions that occur in front of us (Pan 2018),

Post-truth condition is said to be a rare condition causing contradictions information (manipulation of information), such as preaching the economic crisis conditions that occur in the Ukraine in 2014-2015, causing public panic in Eastern Europe and parts of Europe.(Vilmer, A. Escorcia, and Herrera 2018), The problem of the world economy becomes very serious conversation because if there is a crisis in a country will affect global economic conditions. Without a strong clarification on the basic of field data is valid, then the public would not necessarily believe that the world almost collapsed due to the economic crisis that hit countries in other parts of Eastern Europe and Western Europe. The world crisis will soon begin and the panic became a global phenomenon. This is when the information is distorted far-reaching impact on all walks of life(Vilmer, A. Escorcia, and Herrera 2018),

Impact on Religious Life

Disruption and crime situation will impact information on religious life as it is said Kelly and

Siapera(Siapera et al. 2018), Religion becomes the object of accused in various aspects. One side of religion is considered as an entity that has the durability and empathy on many sides. But on the other hand is considered to have a scary face for not being able to answer the needs of people who besieged the socio-economic and political distress. Religion became giddy entity in answering the problems present in cyberspace. The truth of religion is at stake before the truth of post-truth.

With the condition of post-truth, a condition which position of religion in the "iron cage" of radical extremism and relativism makes the birth of fears over public sphere of Religion. Religion is not like some kind of monster that is less friendly to humanity because of a disruption of universal values. In religions appear mistrust, hatred, and negated(Habermas 2008). Contestation over religious misunderstandings are inevitable in a free market of information that is very open. All kinds of information about religion can be accessed by anyone, anytime. Information seekers just choose what kind of information is needed and from among any available with massif. Religious glorification present there. As well as news about the "defeat and conquest" of religion is presented with a very complete(Habermas 2008), chose of based information is generated and understood embraced by information seekers.

Such conditions ultimately created the sentiment on the different religions and diverse. Diversity and difference are things that are considered dangerous because of their

memories of the past. Eid explained that between Judeo-Christianity and Islam as religion proper three brothers were experiencing "heavy fog" that disguises the brotherhood occurred in the traditional religion of Abraham (Ibrahim) is because values are no longer universal ethics, serve as guidelines in its political social life. It said Eid and his friends thus: the relationship between Judaism, Christianity and Islam in the culture and civilization of truth are like brothers: three reminiscent of a private individual, brotherhood between each other. The memory of the three in the tradition of Abraham a mutual rivalry of the past.(Armstrong 2014; Arkoun 2012; Eid and Karim 2014),

With such conditions, the religious life of faith even when the politics going on, do not hesitate to religion fabricated (used as a means of mobilizing people) with various religious sentiment which shuffles the emotions of the people. Religious mobilization is often faced mannered but not infrequently faced less love because of violence in the streets during a demonstration or when demonstration hour over the limit allowed by the security apparatus. Religious face turned into a political face laden with political interests of certain groups, but on behalf of the people. Islam did not face rarely changed making fundamentalist and radicalist(Arifianto 2019a)the influence of religious ideology of extremism is present in the amount of incoming information. In fact, the campus became one of the spread of ideas of extremism and radicalism through the teaching and dissemination (mission) religions. As

occurred on college campuses in Indonesia after 1998 reform (Arifianto 2019a),

Edward Hunter Christie, 2018, mention was happening subversion information. Subversist information in the information about the distortion of information provided by various media as delivered real problems in providing the truth of the news falsehood but is believed to be a factual truth, fake information is a false information but continuously production so that it becomes the truth in public imagination. An issue of religious identity which are attacked. Similarly, religious and media was so complicated that portrait in the media. Both media mainstream or non mainstream media. The Challenger information subversion pad the angels who can not perform the filtering of information. But the tsunami and the subversion of the information will be useful to those who have of understanding about the use of means of communication and technology (Christie 2018).

If the disruption of information continues to happen then it will explore the religious dimension. Religion will be a monster-dimensional villain who promote violence towards anyone considered different even anyone who did not support the idea. This is the presence of religion into a disaster as stated by (Campbell 2012), (Bennett and Pfetsch 2018) call that a disruptive era of information makes many things related to information becomes contradictory realities and construction. Disruption occur on sensitive issues such as immigration, gender injustice, the legitimacy of

power, and citizenship are present in the community.

Many reports put forward by mainstream Western media about Islam negatively, have an impact on the relationship of Islam and the West that is not productive. This makes the positive relationship between Islam and the West that has been forged when President Bill Clinton and scientists who are sympathetic to Islam experience a split (Brown 2019). Even the occurrence of the murder of several citizens indicates a rift in Muslim-Western relations (Kronfeld 2012).

The bombing incidents that took place in the United States, especially the 9 September 2001 bombing were the most obvious result of the anger of some Muslims over America's treatment of Muslim immigrants in America and Europe in general. Terrorism is taken as a way of fighting against the domination of American democracy (Magen 2018). There was also terrorist activity which ferociously hampered the political security activities of America and Europe (Pavličević 2017). The rise of radicalism and extremism in several countries indicates anger over the policies of the George Walker Bush administration who sometimes arbitrarily make statements to the public about Islam (Arifianto 2019b).

CONCLUSION

Based on the description that has been done, the western media of America and Europe many coverages about Islam in a negative perspective. This is due to the reported always associated with the September 11, 2001 that brought down the twin

building American Pentagon. Since then, Islam in western picture is as international terrorism agent. Have earned strong criticism from experts, on Walker Bush statement but still most of the US and European judge Muslims as communities that disrupt the international security.

Overcoming failure in media literacy, media literacy needs to be done among Indonesian Muslims are Muslims in other countries. In fact, Muslims necessary for media literacy for read the Western media often give a negative assessment of Islam. If coverage negative about Islam countered with negative activities that will happen is that Muslims will always identic with negative activity itself. Therefore, negative activities on media coverage habit and not need to be countered with negative activity but with the ability to read critically partnered media (critical media studies). Reading requires intelligence in the media needs of media, because the media will kill you too can become your best friend.

In addition, the face of media coverage about Islam in the post-truth era that is needed is to create alternative narratives for description the fact of political and religious narrative was polite, peaceful and no ethnic group or race hate any religion. No need bait for the sake of mass mobilizations took revenge on reporting clearly on Islam itself. Needs to be presented that the media in politics it is coverage civilized and not sectarian. In this way the expected proclamation of Islam in the news media into propitiatory not conflictual

esepecially between Islam versus Christianity.

In other else, it takes a hashtag reconcile in religion and politics, caring and thorough so as to provide an alternative religious discourse that is racially, politically sectarian and "crazy populism" because it will have an negative impact on Islam and Muslims themselves if the mediated do judgment on the other, the different religious affiliation. Politics and religion are not to reply resentment and making the oligarchy but religion and politics become part of the campaign of civilization and peace. Therefore, religion and politics that aspires to create justice, solving problems of social inequality and social discrimination.

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